KALINA WOJCIECHOWSKA and MARIUSZ ROSIK, *Oczekując miłosierdzia. Komentarz strukturalny do Listu św. Judy* [Awaiting Mercy: Structural Commentary on the Epistle of Jude] (Warsaw: Wydawnictwo Naukowe ChAT, 2020). Pp. 458. PLN 92,40.

The Epistle of Jude is one of the four shortest NT writings (following the Epistle to Philemon and the Second and Third Epistles of John). The 456-word text contains 227 unique words (Philemon consists of 328 words of which 141 are unique).

In the mid-1970s, D. J. Rowston suggested that "the most neglected book in the New Testament is probably the book of Jude" ("The Most Neglected Book," *NTS* 21 [1975] 554). Even Martin Luther considered it merely an "extract" of 2 Peter (p. 43), although today quite the opposite view is held. It is therefore not surprising that in biblical studies this letter has attracted little attention, which led to the neglect of Jude's theological message. Does this mean that the twenty-five verses of this epistle are bereft of theological meaning for the church and believers?

The present book is not the first time that Polish Bible scholars Kalina Wojciechowska (Lutheran; Christian Theological Academy in Warsaw) and Fr. Mariusz Rosik (Catholic; Pontifical Faculty of Theology in Wrocław) have jointly reflected on NT texts. In 2018, they published a structural commentary on the Epistle of James, in which they highlighted the theme of wisdom in their exegesis (*Mądrość zstępująca z góry: Komentarz strukturalny do Listu św. Jakuba* [Wisdom that Comes from Heaven: Structural Commentary on the Epistle of James] [Wydawnictwo Naukowe ChAT; Warsaw, 2018]; English translation in preparation by Vandenhoeck & Ruprecht). In the present work, they seek to restore the Book of Jude to its rightful place in contemporary biblical reflection (p. 33).

An individual commentary on the Epistle of Jude "is rare" (p. 33). This commentary is divided into two parts. The first part presents a typical introduction to the main topics concerning the epistle: its contents and canonicity, authorship and date, recipients, vocabulary and style, literary genre, and structure.

The second part of the monograph is an extensive structural commentary. In contrast to the proposals of other commentators (Richard Bauckham, G. L. Green, F. D. Watson, Ernst R. Wendland, and C. D. Osburn), W. and R. propose their own chiastic structure of the epistle, in which Hebrew rhetoric "overlaps the Hellenistic rhetorical structure" (p. 94). With this approach, "it is possible to view the text in a more holistic way and to draw out not only its alarming and paraenetic (protreptic) aspects but the theological aspect as well" (ibid.).

The table below presents the general organisational structure of the commentary as adopted by the authors (p. 94).

Structure of classical rhetoric		Epistle of Jude		Structure of Hebrew rhetoric	
1.	Prescript	1–2	1–3	Salvation	A
2.	Exordium/prooimion	3–4	4	Godlessness and judgment	B
3.	Narratio	5	5ab	Salvation	A′
			5c	Godlessness and judgment	B′
4.	Probation/argumentatio	6–19	6–19	Godlessness and judgment	B″
5.	Peroratio/epilogos	20–25	20–25	Salvation	A″

In contrast to commentaries that take a linear approach to the structure of Jude, W. and R.'s concept of the concentric structure of the epistle allows its full theological message to be extracted. In the view of the authors, if the correct literary structure of the book is not grasped, its theological depth remains unrevealed. According to W. and R., vv. 14–15 (eschatological judgment announced from the beginning of salvation history) are the axis of the text in their synthesis of the main "elements of Jude's soteriology, Christology and hermeneutics" (p. 34). This is in contrast to S. M. Coder and Wendland, who see v. 11 as the center, or C. D. Osburn, who argues for vv. 17–19. The chiastic structure of the book clearly shows the "hidden" elements of Jude's teaching on salvation in the face of eschatological judgment (p. 95).

Verses 14–15 of the epistle, according to the W. and R.'s structure, are a "culmination of theological arguments" and "present the judgmental aspect of salvation" announced earlier in v. 3 in the most comprehensive manner (p. 283). They also are the synthesis of Jude's christology, which is dispersed throughout the whole text.

The exegetical analyses in the monograph are at a very high level and are firmly rooted in the authors' excellent philological and theological knowledge. Lexical connections of analyzed words allow for the extraction of the broadest possible context of Jude's salvation and judgment message. At the same time, the chiastic structure of the text, which overlaps with ancient rhetoric, brings out the strong Christocentric aspect in eschatological theology of this book. The narrator of the Epistle of Jude introduces the audience to the time of last judgment, which will affect everyone (Jude 15). A picture of the approaching end-time illustrates both salvation history and continued revelation (pp. 284–85).

This commentary perfectly fills the lacuna of detailed commentaries on the Epistle of Jude. Its authors should be congratulated for their brave exegetical and theological analysis of the epistle and the novel approach to its structure. Without doubt, they have achieved their intended goal and restored the epistle to its rightful place in contemporary biblical studies. With the English translation that is in preparation, the work will reach a broader readership across the world. Attentive reading of both the Epistle of Jude and W. and R.'s commentary will enhance reflection on Jude's Christocentric and soteriological message so that the epistle will no longer be "the most neglected book of the New Testament."

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